"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

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A NATIONAL CATHOLIC WEEKLY

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ROME, THE CATHOLIC HIERARCHY AND POLITICS CONTINUED

Popes Meddling in Political Affairs

History declares that more than one monarch has been made to descend from his throne by the edict of the Pope and that the allegiance of his subjects has been transferred by that edict to a succeeding monarch, who, however he may have obtained his crown, might have been compelled to lay it down at the bidding of the same authority that deposed his predecessor. If, then, the Pope has exercised such a right, may he not, should he ever have the power, renew that exercise?

This will depend upon the foundation of the right, and upon the demand which may be made for its exercise.

The question which concerns us here, and which arises out of the charges made by our opponents, is not **"whether the right has been claimed,"** but **"on what grounds the right was asserted."** If it was a divine right—a right inherent in the "spiritual" office of the Bishop of Rome, then we confess it may never, it can never lapse; and its exercise may be renewed with the reception of additional power. But if it was a right conferred for special occasions by those interested in its exercise,—conferred by monarchs for their own safety, and approved by the people for their own benefit, who were ready, willing, and able to contribute means for giving its exhibition power,—then it would, of course, cease with the change of circumstances in which it was conferred; and those who invested the Pope with the "right" because they could assist him with "power," because general safety required the exercise of that power, retained in their own hands the right to withdraw or invalidate their former bestowal, and leave in the hands of the Roman Pontiff only his spiritual rights over kings or people.

The spiritual power was always admitted as of divine right, the gift of God. The temporal power was conceded, was conferred by the Christian princes, not to aggrandize the Bishop of Rome, but to enable him to decide between them in their various disputes, and to keep alive the faith upon which the power of the princes evidently rested. No one then pretended that the right to depose a king was a divine right in the Pope.

The deposing power was never attempted except in countries where, by the constitution and the religion of the people, such papal authority was part of the realm. It was never exercised in the changed conditions of modern times, and can never be exercised on such a civil order as the United States. It was never attempted or claimed in countries whose people and rulers were outside the Catholic Church. In the words of Cardinal Manning: "Nothing is more certain upon the face of history than that in every case of deposition the sentences of the electors, press, states, and people, and the public opinion and voice of nations had already pronounced sentence of rejection upon those tyrants, before the Pontiffs pronounced the sentence of excommunication and deposition. It was only by the faith and free will of nations that they became socially subject to this jurisprudence; it was by their free will that it was maintained in vigor, and it was in conformity with their free will that it was exercised by the Pontiffs. Their free sentence preceded the Pontifical sentence. It was at their prayer and in their behalf that it was pronounced. The moral condition of spontaneous acceptance, and the material conditions of execution were alike present rendering Pontifical acts, legitimate, right, lawful, wise and salutary."—Vat., Dec. p. 84.

Some Popes may have abused this trust, but in most cases the confidence of the people was not misplaced.

The **"Foreign Quarterly"** for January, 1836, says: "In the eleventh century the Papacy fought the battles of freedom."

Ancelon, unfriendly to the Popes, says: "In the Middle Ages there was no social order; it was the influence and the power of the Popes that, perhaps, saved Europe from a state of barbarism. It was their power that prevented and stayed the despotism of the Emperors, that replaced the want of equilibrium, and diminished the inconveniences of the feudal system."

Southey says: "The Papacy was morally and intellectually the conservative power of Christendom. Politically, too, it was the saving of Europe."

And a **Protestant** writer, in the **American Encyclopedia**, in an article on Gregory VII, says: "The Papal power was for ages the great bulwark of order amid the turbulence of the semi-civilized people of Europe."

"Today we have the Hague tribunal, whereunto nations appeal for settlement of their disputes; and after the founding of this tribunal, founded principally by American genius and money, we find Europe on tiptoe, ready to spring each nation at its neighbor's throat. In those days of half-civilized nations, the Papacy was the Hague tribunal, before which nations laid their grievances. And in those days the Papacy, despite the fact that it had far greater odds to contend against, had immeasurably greater success in settling quarrels than has the present Hague tribunal in our effete civilization, with its pens scratching the beauties of peace, and its swords scarring the images of God, and its men dividing neither night from day, nor Sunday from the week in the building of its battleships."

How Much Temporal Power Does the Pope Want?

What do we mean by the **temporal power** of the Pope? Simply this: That to insure freedom of government, and preclude the possibility of interference inimical to religion, there be a spot on earth where the Pope will be ruler, and not a subject; that this territory be for the Church what the **District of Columbia** is for the United States. It is absolutely necessary for the free and independent exercise of his office as the spiritual guide of Christendom, that the Pope be in a position where his action cannot be affected by the broils of nations. The foremost non-Catholic statesman in the world, Gladstone, expressed very clearly in 1887 his opinion concerning the independence of the Pope. In a letter to Senator Jacini, which was published at the time, he tells his correspondent that he is convinced that "the Spiritual Sovereignty of the Supreme Pontiff should be internationally secured to him by an international guarantee of neutral territory."

"The Pope is a temporal sovereign, not for the sake of sovereignty, but for his independence and dignity. He ought to be free from all bonds of the State—that is, he ought to be a sovereign. The man who would limit the Pope to his spiritual power only, and place him on a level with the Patriarch of Moscow, has no knowledge of the Catholic religion. The Catholic Church is international, whereas the Greek church is national."—**Dr. Stommel, Protestant, Scientist and Statesman.**

Over the District of Columbia, the seat of government of the United States, Congress has exclusive authority. This authority is necessary for the protection of the government. If the seat of government were within the jurisdiction of the State, Congress and other public officers would be dependent on the State authority for protection in the discharge of their duties, and the State might refuse them protection. This actually happened to the Continental Congress. It was near the close of the revolution, treated with insult and abuse while sitting at Philadelphia; and the executive authority of Pennsylvania having failed to afford protection, it adjourned to Princeton in the State of New Jersey.

FOREIGN RELIGION.

It is one of the catch-words of the present excitement, to call the Catholic a "foreign" religion. In one sense this is true: Nazareth, Bethlehem, and Jerusalem, are all in foreign parts; of the twelve Apostles not one was a native American. We grant that, in that point of view, the reproach is deserved ,though we cannot think it at all disgraceful. The religion which a Catholic can be a stranger nowhere, except where God is a strange God. Catholicity must necessarily be everywhere at home, everywhere independent of "entangling foreign alliances," everywhere a patriot, since patriotism is a duty common to every clime, and, therefore binding on very true Catholic. It is not our faith that is foreign to American institutions and history, but the ever-shifting sects, the personal cabals, the sudden compacts and international leagues, made in the name of the nation, for the purpose of stirring up strife, faction and hatred.

Catholics Are Loyal

"Catholics give to the Constitution of the United States everything that the Constitution requires; Protestants give no more, no citizen ought to give more. Let the Pope and Cardinals, and all the powers of the Catholic world united, make the least encroachment on that Constitution, Catholics will protect it with their lives." * * * "We deny to Pope and Cardinal united any power to interfere with one tittle of our political rights, as firmly as we deny the power of interfering with one tittle of our spiritual rights, to the President and Congress. We will obey each in its proper place, and will resist any encroachment by one upon the rights of the other."—*Bishop England's Works, Edit. 1849, vol. p. 231 and p. 250.*

"For my own part I have long since reached the conclusion that our Catholic citizens are just as loyal, brave and true as Protestants."—*Rev. J. A. Jayne, (Protestant) Allegheny, Pa.*

"Our Roman Catholic fellow-citizens have earned the right to be protected from such proscription. There is no reason to suspect them of any unpatriotic purposes. They are bearing their part in the promotion of thrift, order, and intelligence. Any attempt to discredit them on account of their religious beliefs ought to be resisted by every intelligent American" —*Dr. Washington Gladden, (Congregationalist) Columbus, Ohio.*

"How many times have I heard the remark, 'If the Catholics get the upper hand again, they would persecute the Protestants.' * * * The Catholic Church never has and never will claim the right to compel the people by force to become Catholics. Her only methods are those of persuasion, instruction and example."—*Rev. W. J. Geer, (Protestant) "Western Catholic," January 17, 1914.*

"The Church is not to mix herself up with political affairs, which, according to the teaching of the Catholic Church, belong to the jurisdiction of the temporal power, without depending upon any other authority."—*Cardinal Antonelli, to the French Government, May 21, 1870.*

Is This the Real Cause of Their Opposition?

The **"Masonic Home Journal"** in its issue of February 16, 1914, on page 41, says: "The force and strength of this movement (of bigotry and prejudice against Catholics) among the people of this country is due to the strong belief:

"1. That no practical, consistent Roman Catholic can be a true and loyal citizen of this Republic in case of a conflict between the Power of our Government and that of the Pope of Rome.

"2. That the system of government of the Church of Rome is in direct conflict with the principles on which our State Government and the Government of the United States are based.

"3. The present Pope of Rome has denounced the separation of Church and State as a 'pernicious error,' thus denouncing one of the fundamental principles on which our Government is based."

This bigotry and prejudice against Catholics "is due to strong belief," according to their own statement, and not to conviction. We deny the assertion "that no practical, consistent Roman Catholic can be a true and loyal citizen of the Republic." Catholics are subject to the Pope in religious matters, but not in temporal matters. We deny that the "system of Government of our Church is in direct conflict with the principles on which the Government of the United States rests." Church and State move in parallel lines; there can be no conflict as long as each remains in its sphere. Not to accept the Catholic Church "because" it is un-American is a clear recognition of Church and State, or rather, what is the same thing in an intensified degree, of subjection of Church to State. We deny that the "Pope has denounced the separation of Church and State, as it exists here in the United States." We admit that he has denounced that separation of Church and State which means subjection of the Church to the State.

OR, IS THIS THE REAL CAUSE?

The real cause is to be sought elsewhere. The enemies of revealed faith are trying to cover their secret designs and plottings with "Old Glory." By appealing to Protestant prejudices they have succeeded in enlisting many in their attack upon the Catholic Church, the greatest stronghold of revealed religion in the world today. To the nervous apprehensions expressed by the anti-Catholic press, we have only to say, that we of this country are in no danger from Catholicity, Episcopacy, Methodism, Lutheranism, or other forms of Christianity. Christianity in any form is better than infidelity and atheism. And atheism is now at work, as it ever has been busy, against the Christian faith and Christian prohibitions. It assails the Roman Catholics first, because that creed is more extensive; and without considering the evil which each is doing to religion, Christian men are yielding themselves, unconsciously perhaps, co-workers with infidelity, by their active hostility to each other.

It is not Catholicism that is working the ruin of our country. The mischief will be wrought by infidelity. Sapping first the confidence of the people in each other, undermining the foundations of Christian charity, breaking the bonds of social life, relaxing the ties of moral obligations, setting creeds in hostile attitude, till there is nothing left for hostility; and bringing down the whole scheme of domestic, social and political life to the plans and ends of socialists and unbelievers, who laugh at the existence of a God, and seek their triumphs in the obliteration and rejection of the doctrines and teachings of Christ.

Fomenting religious hatred, stirring up prejudice and hatred against Catholics, is but a means to an end. The end is the destruction of all religion.

Are American Catholics "Not in the Secret?"

A Catholic who professes loyalty to the existing institutions of our country is told that he "is not in the secret." When American Cardinals or Bishops declare that Catholicism and Americanism are in agreement, our people are told "not to be deceived by the fair speeches of those, who have no vote in the teachings and the policy of the Roman Catholic Church, controlled by Italian prelates and medieval principles." The astute Italian politician of the Roman Catholic Church, they say, is secretly at work, determined to bring America under the dominion of the Pope.

That the Pope claims universal temporal dominion, or that he claims authority to interfere in the political concerns of the United States, or to absolve Catholics from their civil allegiance, is so false and absurd that it becomes wearisome to repeat its contradiction.

Pope Pius VII declared: "The Pope is bound by the nature and the institutions of the Catholic church, whose head he is, within certain limits, which he dare not overstep, without violating his conscience and abusing that supreme power which Jesus Christ has confided to him."

When the calumnies of anti-Catholic prejudices were disturbing the peace of England and Ireland in 1789, the Catholics of London at the request of William Pitt, sent the three following propositions to the principal Catholic universities of Europe:

1. Has the Pope any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England?

2. Can the Pope absolve or dispense his Majesty's subjects from their oath of allegiance, upon any pretext whatsoever?

3. Is there any principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions in any transaction, either of a public or a private nature?

The answers of all the universities are summed up as follows:

Answer to first question: The Pope has no civil authority, civil power, civil jurisdiction, or civil pre-eminence whatsoever in which he possesses no temporal dominions.

Answer to the second question: The Pope cannot upon any ground or pretense weaken the bond of union between the sovereign and the people, still less can he free the subjects from their oath of allegiance.

Answer to the third question: There is no principle of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or those who differ from them in matters of religion. On the contrary, it is the unanimous doctrine of Catholics that lawful oaths and promises must be inviolably kept, to whomsoever

(Continued on Page Two)

"Union of Church and State" Explained

In order to make it appear that they are actuated by motives of pure patriotism in resisting any ascendancy of the Catholic Church in the United States, our enemies quote from the Syllabus of Pius IX, and from an Encyclical Letter of Leo XIII, and make it appear that Catholics must work for a union of Church and State.

Now, what these papers intended to emphasize was the theory that the ideal condition would be one, where the State would be thoroughly Christian and encourage the practice of religion, and where the Church, in turn, would do her part to produce good citizens, and lend her moral support to the government. And who could reasonably deny that such a condition of society would be best?

The next best thing, and one which satisfies the Church in every respect, is what the Constitution of the United States stands for—**a free Church in a free State.** The Church demands no more than freedom to carry on her divinely-given commission to save souls.

Separation of Church and State in Europe means something so different from what it means in this country that the non-Catholic would only need to be informed concerning it to condemn it with the Church; it means the subjection of the Church to the State, severe opposition of the State to the Church.

God's interests in this world must be looked after prior to all else, and it is the business of the Church to take care of these interests. Enemies of all religion succeeded in getting hold of the government of France, broke the Concordat between State and Church, then drove the religious out of the country, and introduced the teachings of infidelity into the schools. Spain, Portugal and Italy have tried the same thing. On this subject, **Orestes Brownson**, says:

"The Pope unquestionably condemns the separation of Church and State in the European sense. That separation in Europe means the emancipation of the State from all legal obligations to protect the Church. * * * and the assertion of the Supremacy of the civil power, and its right to prescribe to the pastors of the Church their duties, as we see in Spain and Italy, and infidelized France and Austria (and more lately under Bismarck in Germany). In America, the separation means the emancipation of religion from all State control, and the obligation of the State to protect and defend the freedom of conscience for each and all of its citizens.

"That the Pope does not condemn the separation of Church and State in the American sense, is evident from the fact that all our Bishops approve it, and that no Bishop, to our knowledge, has explained here or elsewhere the Pope's Encyclical as condemning it. And yet the Encyclical was addressed to them, not to the whole body of the faithful, and they were authorized and charged to explain it and the errors it condemns to their respective flocks. Speaking of our own country we say that the Church neither expects nor wishes to be the religion of the State; that is, to be established by law as the State religion."—**Editorial in New York "Tablet," Feb., 1869.**

One would imagine from the outcry of the enemy that union of Church and State existed only in some Catholic countries, whereas, as a matter of fact, there is union of Church and State in England and Wales, Scotland, Prussia, Sweden, Norway and Denmark—all Protestant countries. In England the king is at the same time head of the Church and of the State, and the Church is reduced to the condition of a mere creature and tool of the State. If Protestantism be favorable to religious liberty, why did it bring about this union of Church and State in every country where it has been the dominant religion, and why does it still sustain it in greater or less force in all the above-mentioned countries?

Hallam, a Protestant, says: "It is often said that the essential principle of Protestantism, and that for which the struggle was made, was something different from what we have mentioned: a perpetual freedom from all authority in religious belief, or what goes by the name of the 'right of private judgment.' But to look at what occurred, this permanent independence was not much asserted, and still less acted upon. The Reformation was only a change of masters."—**History of Literature, Vol. 1, p. 200.**

Catholics Are Satisfied With the Constitution

Catholicism and Americanism are in agreement, even though the Pope has denounced the separation of Church and State as a "pernicious error." Separation which spells subjection to the State is a "pernicious error." Separation which spells protection by the State is "freedom."

Catholicism and Americanism are in agreement, even though the Pope has said: "It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." Is it impossible that in the far future a different condition of affairs may induce the State to think fit to contradict its past traditions?

Cardinal Gibbons, replying to a statement by Paul Sabatier, in which Mr. Sabatier speaks of the Cardinal as being "so proud of the separation between Church and State in America," and recommends the Cardinal to read the Papal bulletins "which absolutely condemn it," gave out the following interview:

"In arguing for separation of Church and State, I do not presume to speak for other countries or for other conditions. I speak only for my own country and its conditions.

"I am, therefore, unalterably attached to the separation of Church and State in this country, and have always expressed my belief and satisfaction in it. I so expressed myself in its favor thirty years ago; I did so later on in Rome itself, and I have no hesitation in expressing the same solemn belief today.

"Indeed, I cannot speak too highly of the present relation between Church and State here, where the civil government holds over us the arm of its protection without interfering with our rights of conscience in proclaiming the truths of the Gospel." **"Monitor," May 4, 1907.**

Could Catholics not say in all truth to the Rev. R. McKim: "physician, heal thyself," when at the anti-Catholic demonstration in Washington he directs these words to Catholics: "In the name of the great republic we charge you. Remember that you as well as we, owe obedience to the laws and the Constitution of the land, not in letter only, but in spirit. Remember that only by moral and spiritual force ought you to seek to propogate your religion. Be content with the liberty to profess and practice and propogate your religion, without meddling in politics, without attempting to coerce or intimidate free American citizens, without using the boycott or the bludgeon, to accomplish your ends; in short, to propogate your religion wholly by rational and spiritual means. In other words, be content to be a spiritual and not a politico-religious organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our Constitution. Then there will be peace between us, and we can live and labor together for the honor and the glory of our common country."—**"Protestant Magazine," February, 1914, p. 84.**

We endorse this statement. But talk to the guilty ones. We are satisfied wih the Constitution.

The parson in politics is a fact; the priest in politics is a fiction. It would seem from the newspaper records that few parsons utter a Sunday sermon, or express themselves conjointly in resolutions or petitions, without directing or dictating the political action of city, state or nation.

"President Roosevelt has replied to a man who asked him about Mr. Taft's religious belief, and the reply is a reproof that should be taken by every one who gets the idea that a man's religion is something more than a private concern between himself and his Maker."—**"The Daily Evening Item," Lynn, Mass.**

Children's School and Playground

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion:

Was the Pope also a King at one time?

Over what territory?

Why is he no longer a Temporal Ruler?

Why is he called the Prisoner of the Vatican?

In what respect are you his subject?

Show how the Catholic Church should make the best citizens?

Fortitude—A cardinal virtue; a readiness to endure trial or suffering in the performance of our duty to man or to God.

Forty Hours, Devotion of—Solemn Exposition of the Blessed Sacrament for two days and nights, with special prayers and processions.

Forum — Originally marketplace, in later times tribunal; the privilege of the forum is the right of clerics not to be subject to secular tribunals. The tribunal of conscience established in the Sacrament of Penance is spoken of as the *internal* forum; the *external* forum including every exercise of ecclesiastical jurisdiction external to that.

A HELPING HAND.

BY WILL W. WHALEN,
Author of "Ill-Starred Babbie."

(Continued)

Click-k-k! click-k-k! Virgie Bowman's thin fingers rattle away on her type-writer. Two, four, seven sheets of type written manuscript are near her. She sighs wearily, for she is tired. Thank heaven, evening is at hand; her work is almost finished for today. The last sheet copied, she puts on her plain coat, and fastens her cheap boa about her neck. It is not a pretty face that glances out at her with heavy eyes from the mirror; it is a wan, patiently sad little face, with traces of chap about the corners of the lips. Her figure is almost her only claim of beauty; it is slender, rounded and sylphine. Her eyes, too, are attractive. They are very large, a trifle too large for her thin face. Poor little Virgie, she tries to hum as she leaves the office, but her hoarse voice breaks off piteously in her throat with a sound that is strangely like a sob.

As Virgie hastens along the slippery streets, we will open the few-paged book of her history. Her teens have not yet bidden her farewell. She came here to Philadelphia less than a year ago. Ah, how sad her heart was when she left her country home, saw the flying mountains and towns that were so strange to her, and then found herself in the crowded Reading terminal. Virgie had been very happy at home till her mother died, and her father took a new wife to himself. The stepmother soon showed Virgie that one roof was not large enough to shelter them both. Virgie meekly bore her stepmother's unkindness till she saw that her father abetted his wife in her harshness to his only child. Then Virgie wrote to a friend in the city, a widow, named Mrs. Dolan. Virgie, when she had said goodbye to her father, and left the old home that was so dear to her, felt that her life was wrecked, that she could never again be happy, laughing Virgie she was during her mother's lifetime. Virgie had not seen her home since she reached Philadelphia. She had found in Mrs. Dolan a staunch friend. But Virgie is now entering her boarding house.

"Ah, dear," says Mrs. Dolan, a stout woman of about sixty, "you look more tired than usual tonight."

She pours a cup of steaming tea, and places a few thin slices of toast before Virgie.

How scrupulously clean everything is—the little room with its poorly carpeted floor and cheap chairs, the table with its frayed cloth, and cracked water-pitcher!

As Virgie tastes her tea, Mrs. Dolan notices that there are tears in the girl's eyes. The elder woman draws her own chair to the table, and sugars her tea.

"Aren't you well tonight, Virgie?"

The little head with its short clustering curls is bowed.

"As well as I shall ever be. Oh, Mrs. Dolan," she is sobbing now, "I am perfectly miserable. Life has become unbearable to me. If I could only die!"

"Hush, hush, dear; you must not talk in this way; it is sinful. You are worn out and a trifle melancholy. What does my girl think is the matter with her?"

"It must be a kind of home-sickness, or something of that sort, Mrs. Dolan. Everything in the city is strange to me—the rushing throng of people, the din of the wagons and cars, and such like."

"But surely you are used to all this noise and bustle now, Virgie?—you are in the city almost eleven months," with a pitying look at the girl's plain little face.

"If I were here for eleven years, I should not become accustomed to the city's ways. I love the country, and must return to it."

"But the work up there is so hard, and the pay so small, and you so delicate."

"I would put up with anything if I could find the peace I long for. But tell me, Mrs. Dolan, were you lonesome when you first came to the city?"

"I was, my dear," and Mrs. Dolan wipes her eyes as she thinks of those days.

Mrs. Dolan, being a widow and childless, left Locust Gap, the little mining town where the best days of her life had been spent, and came to the city to join its immense army of bread winners. She labors hard, and her earnings are sufficient to meet her few wants.

"Oh, everything, Virgie, was so different. I used to go on Sunday afternoons to the Reading terminal and sit there for hours watching the crowds as they came and went. I hoped to see a face I knew. In those days, there was only one place in which I felt at home."

"And where was that?"

"At church. There everything was just the same—the Mass, the Vespers, the Benediction. Oh, I was back at Locust Gap, when the Salve Regina rang out; it was just as the girls sang it in the choir at home."

Virgie dips a thin strip of toast into her tea.

"I seem to have become an infidel since I am here in the city, Mrs. Dolan. I never care to go to church any more. The church here is grand indeed, but it does not impress me. You know the Protestants at Locust Gap have no church; they hold their meetings in a schoolhouse. Yet I must say I always enjoyed the services there. Of course, that was home, this is not. I had mother then, and father loved me. Now I am almost alone; I have few friends, Mrs. Nolan.

After Mrs. Dolan has cleared the table of the tea-things, she seats herself at the fire beside Virgie, and takes up her knitting.

"Mrs. Dolan," Virgie is looking at the coals in the grate, and her voice has lost somewhat of its plaintive tone. "I wish I were a Catholic. How you and I differ from each other!—you so gentle and patient, I so harsh and irritable. I need religion to change me, and what I need I cannot find in my own sect."

"I agree with you in that, Virgie. Pardon me, but I cannot see much in your religion to ease one's heart when it is overcharged with griefs and troubles. But when did you begin thinking this way?"

"A few months ago when a young Catholic author—just a beginner, I think—sent one of his manuscripts to our office to have it typewritten. I did the copying. The story was called "A Helping Hand," and it was not very long. In the tale there was a girl strikingly like myself; she had my doubts and perplexities, and they were removed by your religion. I cannot forget how I felt as I copied those sheets of manuscript. How blind I had been! Other stories from the same pen have come to my hands, and most of them have drawn me nearer to the Catholic Church, which I feel is the one and only Church."

"What is the author's name, Virgie?"

"Paul Manning. His nom de plume is Asia Lyon."

"I can't say that I have ever read any of his stories, Virgie. Where is his home?"

"In Lehighton, Mrs. Dolan, things have now come to pass with me that I want more instruction on your religion. I have just light enough to bewilder, without guiding me. I can see the road dimly, but, oh, so dimly," and the girl's eyes seem to be tracing in the glowing coals the rugged path of the convert.

"Bless you, my dear. Our religion is just what you need. Haven't I been praying for you ever since you came here. You shall begin instructions tomorrow. Father McCleary, our curate, will visit you."

And Mrs. Dolan arising, takes the girl's little form in her arms, presses it to her motherly bosom, and kisses the colorless face again and again.

(To be continued)

It's an old and true saying that "a drop of honey catches more flies than a gallon of gall." So it is with men. If you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches the heart, which, say what you will, is the great highroad to his reason, and when once it is gained you will find but little trouble in convincing his judgment of the justice of your cause, if indeed the cause really be a just one.—*Abraham Lincoln.*

O Mary, every step of thine upon earth is either a lesson or a benefit! Queen of Heaven, Mother of Mercies, in thee is life, Joy, and hope of the earth!

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To Catholics contemplating a home in Florida, San Antonio offers the following inducements: Church with resident pastor; College for boys conducted by the Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public schools. Good orange, grape fruit, vegetable and general farming lands for sale. For further particulars address, JOHN S. FLANAGAN, San Antonio, Pasco, Co., Florida.

Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford Are badly in need of vocations as their work has grown so rapidly. They have Home for Aged, Day Nursery St. Joseph's Hospital, and opening a Girl's Home. Any young ladies who feel called to serve God in the works of Mercy or in school may apply to the Mother Superior. THE SISTERS OF MERCY, 185 North Lake Street, Aurora, Ill.

FOR SALE Farms in Catholic community near Lincoln. Terms. No Commission. Rev. E. Hagan, Davey, Nebraska.

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Most Rev. John J. Glennon, Most Rev. Seb. G. Messmer, Rt. Rev. Joseph Schrembs, Rev. J. F. Noll, Rev. Julius De Vos, Rev. J. J. Tannrath, Very Rev. E. J. Vattman, Rev. Andrew Spetz, Mr. P. Drzymalski, Mr. H. De Jonghe, Mr. D. Bremner

Cardinal's Residence,
408 N. Charles St., Baltimore,
February 6, 1914.

The Rev. Julius E. De Vos,
Pres. Catholic Colonization Society.
My dear Father De Vos:

The noble work in which you are engaged, of securing suitable homes for Catholic families in various parts of the country, has my cordial approbation.

It is with feelings of genuine pleasure that I commend a movement so rich in possibilities for the spiritual and temporal welfare of our people.

With kind regards, I am, Rev. dear Father,

Yours faithfully in Xto,
✠ J. CARDINAL GIBBONS.

A SERMON FROM THE GRAVE.

(To an Old Friend)

Old Father Mac is buried here;
Grieve not for him, shed not a tear.
But if thou wilt bestow a dole,
Give requiescat to his soul.
Then hear his words, they're but a few
The last he'll ever preach to you.

'Twixt you and me there's but a breath,
Or at the most six foot of earth;
Yet this short space may compass well
The distance 'twixt heaven and hell.
Waste no conjectures on my fate,
Secure thine own before too late.

—MAC.

Good Father Mac, your friend will never forget you, dead or alive.

JOHN.

OUR FABULOUS FARMING POSSIBILITIES.

When we look at the wheat and corn exported from our country; at the herds of cattle, sheep and hogs raised each year, which in a line single file, would reach seven times around the globe; at the mammoth cotton yield that aids in preserving the balance of trade, and at the other great crops at harvest time, we feel very proud of our agricultural success. But when we look at the productive farming of some European countries, we see how far we are behind them. Mr. Bauwens, inspector general of agriculture of Belgium, has made a tour of this country, studying its agriculture and comparing it with that in his home land. In Belgium every acre maintains its man. The land is farmed intensively and yields three crops a year. In this country nearly half of the land may be called waste land; in Belgium there is almost no waste land. Mr. Bauwens visited Wisconsin and made comparisons. That State has 56,040 square miles, while Belgium has only 11,273 square miles. But the population of Wisconsin is 2,333,860, while Belgium is 7,074,910. The United States alone, if necessary, could feed and clothe the present population of the earth for untold generations, and would only have to equal Belgium in utilizing waste land and in intensive farming to do so. In the face of these fabulous farming possibilities, these words of the psalmist seem to be appropriate:

"He hath not dealt so with any nation." (Ps. 147: 20.)

"When I contemplate this army of sturdy immigrants leaving their native shores of Europe and advancing toward your beautiful harbor; when I behold them assimilated with the native population and becoming 'bone of our bone and flesh of our flesh;' when I see them contributing to the material wealth and prosperity of the country; above all, when I observe them enriching our Nation with the blessings of Christian faith and uniting with us in building up the walls of Jerusalem—when I survey this scene, the glorious vision of the Prophet Isaiah looms up before me: 'Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see; all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.'"—Cardinal Gibbons.

CATHOLIC COLONIZATION NOTES.

Who would like to own a few acres for garden purposes within two or three miles of Chicago? The soil is fertile. Thus located, some members could work in the city whilst others cultivate the garden ground. Write Bureau Manager of Catholic Colonization, 819 Temple Bldg., Chicago, for further information.

Agents are wanted in all parts of the United States to represent the Land Companies endorsed by Catholic Colonization Society. "Visitor" readers could get in personal touch with such. Write Bureau Manager.

Special inducements will be offered Religious Orders of priests to locate monasteries in Catholic colonies. No better provision could be made for disabled and sick members of such orders. Write for particulars to Catholic Colonization Society, Chicago.

PROTESTANTISM AND HISTORICAL CHRISTIANITY.

By John Henry Cardinal Newman

"So much must the Protestant grant, that if such a system of doctrine as he would now introduce ever existed in earlier times, it has been clean swept away as if by a deluge, suddenly, silently, and without memorial; by a deluge coming in a night, and utterly soaking, rotting, heaving up and hurrying off every vestige of what is found in the Church before cock-crowing: so that 'when they rose in the morning' her true seed were all dead corpses'—nay, dead and buried—and without a gravestone. 'The waters went over them; there was not one of them left; they sunk like lead in the mighty waters.' Strange antitype, indeed, to the early fortunes of Israel!—Then the enemy was drowned, and 'Israel saw them dead upon the sea-shore.' But now, it would seem, water proceeded as a flood 'out of the serpent's mouth' and covered all the witnesses, so that not even their dead bodies 'lay in the streets of the great City.' Let him take which of his doctrines he will, his peculiar views of self-righteousness, of formality, of superstition; his notion of faith, or of spirituality in religious worship; his denial of the virtues of the sacraments, or of the ministerial commission, or of the visible Church; or his doctrine of the divine efficacy of the Scriptures as the one appointed instrument of religious teaching; and let him consider how far antiquity, as it has come down to us, will countenance him in it. No; he must allow that the alleged deluge has done its work; yes and has in turn disappeared itself; it has been swallowed in the earth mercilessly as itself was merciless" (Hist. Sk. vol. I. p. 418.) That Protestantism, then, is not the Christianity of history, it is easy to determine. (Essay on Development," p. 5.)

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Some men will not be content with their polish until they have ground all principle away.

It is well to know where you are going and what you are going there for.

A moral, sensible and well-bred man will not offend me—no other can.—*Cowper.*

"PETITION."

Oh, Sacred Heart, my heart cries out to Thine!
I need assistance,—power from above;
Pray fill my weary soul with grace divine;
And kindle in my heart Thy Heart's pure love.

II.

Oh, Human Heart, that knowest all my needs,
Have pity on a creature frail and weak:
My soul for mercy, gracious pardon, pleads:
And strength Thy Holy Will henceforth to seek.

III.

Oh, Loving Heart, that e'en wouldst die again
To win the love of one so low and vile,
Oh draw me close,—regardless of the pain,—
Till I repose in Thy approving smile.

IV.

Oh, Bleeding Heart, how can I wound Thee so?
My Lord, I promise I will love Thee e'er
Until Thou sweetly callest Me to go
And meet Thee "Face to face,"—to leave Thee ne'er.

—E. de M.

What Is the Catholic Solution to the Social Problem?

(Continued from Page Two)

being aroused, attention is constantly called to the grave responsibility that rests upon every Catholic to "put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become, through delay, beyond remedy" (Pope Leo). As a powerful means to this end, Catholic toilers are urged to become active, energetic members of unions and every Catholic citizen is impressed with the paramount importance of his sacred obligations as a citizen in the matter of casting his ballot and watching the actions of those who represent him in the legislative bodies of city, state and country.

SOCIALIST—May I ask how you are striving to obtain these various purposes?

CATHOLIC—By proper training in our schools, particularly our high schools and colleges, by arranging lectures on social topics, organizing study-clubs, conducting social study courses, etc., but especially by enlisting the services of the press. In this connection I should like to call attention to the hundreds of books and pamphlets bearing on social subjects which are being spread throughout the country; to the splendid social press service of the Catholic Federation, whereby many hundred thousand readers are reached every week; to the two periodicals devoted exclusively to the Social Problem: "The Live Issue," an excellent penny weekly, published in New York, 131 E. Twenty-third Street; and the "Central Blatt and Social Justice," a scholarly monthly published in St. Louis, Temple Building.

SOCIALIST—Have you no organizations for the express purpose of pushing social reform?

CATHOLIC—I will mention the principal ones: The Catholic Federation and its most prominent unit, the Central Verein, which have adopted Social Reform as their main activity and which, so we Catholics hope, will be instrumental in bringing about the realization of our plans. It is understood that whenever prudence suggests they will co-operate with other agencies pursuing similar purposes, with such agencies as the American Federation of Labor, the American Association for Labor Legislation, the National Consumers' League, charity organizations, etc.

SOCIALIST—It is needless for me to state that your outline of Catholic plans and activities has been a complete revelation to me. I was under the impression that your coreligionists, priests and laity knew little else than denounce Socialism and pronounce a few pious platitudes. It is necessary to expose the fallacies of Socialism, its immoral and anti-religious tendencies, but, if we wish to check the further spread of irreligion, revolt and anarchy, it is even more necessary to adopt and push with vigor and consistency a definite program of Social Reform. And for this work no agency is better equipped than the Catholic Church, with its sound, sublime principles, its centuries of experience and its incomparable organization extending to every section of every city and to every hamlet of every state in the Union. Let every Catholic give one-tenth the interest, enthusiasm and support to Social Reform that the typical Comrade gives to Socialism, and the solution of the Social Problem will be a mere matter of time.

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After Dinner Story

ST. ANNE'S L. & S. SOCIETY.

(By G. V. MILTENBERGER.)

CHAPTER I.

St. Anne's parish is pleasantly situated. It rests on a sort of plateau, high enough to escape the heavy atmosphere of the river bank, low enough to be sheltered from the most severe moods of the elements. In winter time snow lies on the smooth lawns white and unbroken for days at a time; and in summer golden sunsets, peeping around the western hill, cast over our trim housetops a cheerful glow.

The people of St. Anne's are very estimable. We hold righteously aloof from the aristocratic methods of the parish on the Mount, where the congregation come dangerously near to making their attendance at Holy Mass a dress parade; while on the other hand we look with disapproval upon the parish in the mill district below, where people of all classes laugh and dance together at "tea parties" and some of the women appear in church wearing scarfs instead of hats. We, of St. Anne's, consider our parish very well ordered; and we have a sincere affection for our pastor, good old Father Lynch.

There are at St. Anne's two pressing needs, which all of us recognize but which none of us seem to be taking definite steps to supply. One of these needs can be observed readily by any newcomer. It is a suitable meeting place for our young people. We have no provision of this kind at all, and the lack of it is a serious drawback to the proper development of the parish. Three squares from our church, in the most convenient part of the borough, is a magnificent club building, which is under excellent management, materially speaking, and offers many pleasant inducements, but which is not a place for Catholic young men. Notwithstanding Father Lynch's repeated warnings, more than one of our boys have enrolled there. The public billiard halls and the street corners also hold out their attractions, of course, and the elders among us shake our heads regretfully over the situation. We have the site for our desired club building; a beautiful level plot of ground adjoining the school; and it is known to be Father Lynch's intention to build as soon as he has sufficient funds. But funds accumulate rather slowly at St. Anne's and the present debt is not small; so one year after another our boys and girls have drifted into doubtful amusement, wrong company and mixed marriages, while the grass grows green on the site of the club building; the people talk and Father Lynch sighs.

Our other cause of worry is equally real and abiding, though not so immediately apparent. It is hidden behind the knoll to the east, and is locally known as Sandbank, and consists of forty or fifty more or less ramshackle houses tenanted by an extremely low layer of society's strata. The visitations of Sandbank's representatives to the upper section of St. Anne's are more frequently to the refrigerators of the parishioners than to the doors of the church. It will require heroic measures to make of Sandbank a God-fearing and self-respecting district. Yet Sandbank is part of our parish, and probably it has a great deal to do with the whiteness of Father Lynch's hair. The confraternity works in Sandbank, but with indifferent success. At first its efforts seemed fairly fruitful. A comparatively large class was marshalled for Sunday school, and finally, after much tactful maneuvering, quite a number of Sandbankers were induced to attend Mass. Then an unfortunate thing happened. Mrs. O'Grady, the most portly and most talkative woman on Sandbank, has eight children and an habitually drunken husband; consequently but a small supply of clothing. Mrs. O'Rourke, who lives against the Mount, has a number of children, a generous husband and a large bank account. So the confraternity conceived the happy idea of drawing upon Mrs. O'Rourke's resources for the wherewith to properly clothe Mrs. O'Grady and her six eldest children for divine services. Mrs. O'Rourke responded beautifully, and Mrs. O'Grady was almost proud of the result. But in distributing the apparel some unfortunate blunders were made. When the O'Grady family moved up the aisle the next Sunday morning the skirt of Mary O'Rourke's blue sailor suit was on Jane, below a brown waist, the waist of it on Sally, above a pink skirt; and when the jaunty little hat that had matched the suit followed at a ridiculous angle on the head of Mrs. O'Grady herself, poor Mary O'Rourke laughed aloud. The consternation of Mrs. O'Rourke and the indignation of Mrs. O'Grady probably equaled each other. Before the day was over, Mrs. O'Grady had visited every door on Sandbank with the advice that St. Anne's merely lured the Sandbankers to their services that they might laugh at them. The Bank had not been so stirred in months. Mrs. O'Rourke and Mary paid a personal visit of apology and reassurance, but in vain; Mrs. O'Grady had her cause for grievance, and she made the most of it.

It was several months later than this that St. Anne's Literary and Social Society began its meteoric career. It had a promising beginning; by far the most promising of any similar undertaking in the history of the parish. Who knows what it might have accomplished by this time, had it not been for a few little circumstances! If Mrs. Tompkins had not such a decided preference for cold boiled ham and red beets, or if Mrs. Garth were not so proudly disdainful of them—cold boiled ham and red beets! They are so entirely insignificant that it seems incredible that they should have undermined a great project. Of course as predisposing causes could also be mentioned, the unfortunate tendency of Miss Urbing to—but I am anticipating.

The idea of the Society originated with Mrs. Garth. Mrs. Garth is a natural originator and general manager. Perhaps it would be better if she were not quite so much of a general manager; but in this case everyone fell into line happily. The time seemed ripe for a decisive move at St. Anne's. The last financial report had been unusually low. Sandbank, after its moral revolution, had settled into an apathy distracting to the Confraternity, whose workers, one and all, agreed that a settlement school was the only hope. Up at church the grassy sward beside the school was a constant reminder of the handsome club building that ought to be on it. We were becoming uneasy. Father Lynch's very patience seemed a rebuke. For at least some of us the oft repeated remark, "Something ought to be done," was revolving into the form, "Is there not something that we can do?" Mrs. Garth's idea came as a happy answer to a perplexing question and the parish joined in enthusiastically. When a preliminary meeting was held in the school the largest room was filled to standing capacity. A chairman and secretary pro tem were appointed and a temporary constitution adopted. The plan of the Society was simply set forth and heartily approved. It was to be a semi-social, semi-literary affair; to conduce to the intellectual improvement and entertainment of the members and to serve as a pleasant means of introduction for the many new and unacquainted families that were moving into the parish; above all it was to be a nucleus of activity—a cheerful center of keen interest about which would gather whatever plans for funds-raising or improvement our willing brains might evolve. The Society was to be Father Lynch's right hand. After some discussion our colors were chosen, blue and gold, in honor of the Blessed Mother. Several of our best speakers dwelt eloquently, but not too long, on the talent and means within our scope, and called upon those present, the charter members of the organization, to come forward freely with suggestions. The meeting broke up in general good humor and a hearty suggesting of ideas. It seemed that St. Anne's financial and social anxieties were almost over—almost.

(To be continued)

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$5,000 First Mortgage Real Estate Bonds of the Catholic Bishop of Rockford

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$5,000 First Mortgage Gold Bonds of the Catholic Bishop of Porto Rico

6% — Being the unsold portion of an issue of $75,000 secured by business property in the city of San Juan valued at $200,000. Denominations, $500; maturities October 1st, 1923; netting 6 per cent interest, payable semi-annually. — 6%

All of the above bonds are secured by first mortgages on Catholic church property, valued in each instance at twice the amount of the total loan at least. In addition the bonds are the obligation of the different dioceses, which makes them additionally safe and reliable investments.

Price of these securities, par and accrued interest.

Full particulars mailed on request.

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"IT DOES NOT FIT THEIR COLUMNS."

"The 'Courier-News' is a newspaper. It is a fair newspaper and does not mean to be the tool of any clique nor the instrument for unnecessarily wounding any man or woman.

"The Courier-News stands for the square deal.

"Now comes a clipped section of the 'Menace' directed to the editor with the penciled suggestion that it is suitable for the Sunday 'Courier-News.' The clipping is a fiery attack upon the Roman Catholic Church and uses some very caustic epithets. No, it does not fit our columns, and it is not fit for our columns. And in our humble judgment the publication of that kind of material will injure the cause represented by whoever issues it. This is not the day for such attack.

"This thing of stirring up sectarian strife and attacking each other's religious opinions or organizations is mighty poor business. We are here on earth to live together, to exercise patience and kindness, to practice the golden rule toward each other. What is the use of aggravating the differences we may have in religion? The Jew and the Roman Catholic and the Protestant live here side by side; we love our common country; we do business together; we greet each other on the street; we meet at social gatherings. It is our pride that we do not carry the mode of worship or our religious opinions into our associations with each other. Jesus of Nazareth, the greatest Jew who ever lived, bade us 'whatsoever ye would that men should do unto you, do ye even likewise unto them.'

"That's a pretty good rule to practice for everybody. Now, I wouldn't like to have my daily newspaper come into my home bearing an attack upon my religion. I wouldn't like to have a man come into town and lecture in a public hall and attack the Methodist church. I might say some pretty severe things about that organization myself, but I don't want someone else to do so, therefore I can understand why a Jew or a Catholic does not enjoy having someone attack their religious organization. I prefer living in good-will among my neighbors.

"Some of the best friends you have are of other religious faith than yours; if that is not true, you are to be pitied for the poverty of your friendships. Some of the most faithful employes of this office are of religious belief as diverse from that of the editor as it is possible to imagine. That difference does not prevent them doing their work well, being loyal, kind and true as steel. Why should they be disturbed, or their church attacked?

"Why should we want to stir up medieval bitterness? When all the anxious forebodings indulged in by some folks are being actually fulfilled, that will be time enough to consider a species of agitation which alienates friends, divides communities, creates suspicion and makes heartaches.

"Is it worth while? Is it the method of the Prince of Peace whom all sections of Christians worship and whose greatness is admitted by all who do not worship Him?

"Reckless agitation, false statements, bitter retorts, personal alienations, are not worth while. Let us in Fargo keep our good friends; let it be our pride that we are good friends, though of differing creeds, and let us be big enough, broad enough and patriotic enough to work together for good things, and for the welfare of our city and county without descending to acrimonious recriminations and attacks upon each other's religious faith.

"A precious thing for any human being is his religious faith. Often it involves the tender sentiments clustering about infancy and home and parents. When it is attacked or he feels that it is villified he is hurt and wounded. Let each man respect his neighbor's convictions and worship. We all see through a veil darkly. Everyone has enough to do to take the beam from his own eye before tackling the mote in his neighbor's eye."—"Courier-News," Fargo, N. D., Feb. 5, 1914.

The "Canton News," Canton, Mo., in a February issue, also manifests its spirit of fair play. It believes in telling the truth. Denouncing the methods of the "Menace," it says:

"The News is no Catholic organ, and its editor is a Protestant, yet it likes to see justice and fair play, and believes that malicious sheets should be taught that freedom of the press is not license to libel and villify."

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Is it true that Catholics furnish more inmates for penitentiaries than other denominations do?

It is a favorite trick of our enemies to compare the number of Catholic inmates, not with Protestants, but with the members of all Protestant churches. They ignore the fact that ALL who are listed as Catholics belong to the Church, while not more than one Protestant in five are church members. The official report of the Arkansas state prison for 1906 credits the Baptists with 166, the Methodists with 75, the Catholics with 40, the non-believers with 526. The Federal Prison at Atlanta, Georgia, credits the Baptists with 332, Methodists with 191, Catholics with 122. These figures are taken from the 1908 report, with reference to the three principal churches. In the Missouri penitentiary for 1908, Baptists are credited with 488, Methodists with 346, Catholics with 324. Bearing in mind that there are as many Catholics as all church-going Protestants, these figures refute the charge made so frequently.

If when buying something, the clerk forgets to charge it to your account, must you remind the clerk of the mistake? They surely would not tell us if we made a mistake.

Justice demands that we give every one his due. Honesty is always the best policy. Another's injustice will not justify our injustice. Not all clerks would take advantage of our mistakes.

A man was killed instantly by a run-away team. He had not received the Sacraments for many years. Could the priest refuse him Christian burial? Could he be buried in a Catholic cemetery if he had a lot?

Christian burial is to be refused to one who dies without having made his Easter duty, unless he should give some signs of repentance before dying. He could not be buried in consecrated ground. He might be buried on such a part of the Catholic cemetery that has not been blessed. Relatives of such a person should not cause trouble for the priest because he adheres to the regulations of the Church.

If a person lives four miles from church, and the roads are so bad that she cannot drive to church, would she be obliged to walk?

The law would not oblige under such difficulties. We are glad to say, however, that there are many persons whose faith is strong enough to overcome such difficulties.

Can a Catholic marry within a year after having acted as sponsor at a baptism?

This would be no reason for postponing the marriage.

May a person be sponsor for more than one child in the same year?

Yes.

If any one can baptize, why are persons who join the Church baptized again?

The Church teaches that anyone who has the use of reason can validly baptize. But because there is usually fear that baptism was not administered properly to the non-Catholic in question, the priest, for safety sake, repeats the sacrament conditionally.

In what century was Christ born?

We compute our time from the birth of Christ. Hence Christ was born in the year one, the first century.

Is it true that if the Pope should err by enjoining vices and forbidding virtues, the Church would be obliged to believe the vices good and the virtues bad? I read this in a Protestant magazine. Or if he would say that black is white and white is black, would one be obliged to believe him?

If one were a fool, he might believe the Pope in case he should make such foolish statements. Cardinal Turrecremata says: "Were the Pope to command anything against Holy Scripture, or the articles of faith, or the truth of the Sacraments, or the commands of the natural or divine law, he ought not to be obeyed, but in such commands he is to be ignored." Of course, it is a theoretical hypothesis.

Is a young widower who has a child living, barred from the priesthood?

No.

What book will give information concerning the origin and doctrines of the principal denominations?

The book entitled "Christian Denominations," which can be procured from "The Messenger," Collegeville, Indiana.

When and by whom was the church of the "Latter-Day Saints" founded?

By Joseph Smith, in 1830.

How did the Pope become a temporal ruler?

In 754, Astolphus, King of the Lombards, invaded Italy. Pope Stephen III, who then ruled the Church, appealed to the Emperor Constantine Copronymus to come to the relief of the Romans, and his Italian provinces. The appeal was made in vain. In this emergency, Pope Stephen crossed the Alps in person and begged Pepin, King of France, to protect the Italian people. Pepin set out for Italy with his army, defeated the invading Lombards, and placed the Pope at the head of the conquered provinces. Charlemagne increased the temporal domain of the Pope by donating him some additional provinces. This small piece of territory the Roman Pontiffs continued to govern from that time till 1870. The Pope ruled by the voice of the people. The infidel Gibbon says: "Their temporal dominion is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery."

If the Bible is our guide why do we need a Church?

This would be consistent language for a Protestant but not for a Catholic. You might as well say we have the Constitution of the United States, and hence don't require the government.

Can a son marry his father's step-daughter?

Yes.

Are Bible classes among Catholics forbidden?

By no means. The study of the Bible is to be encouraged.

What relation are first cousins' children to one another?

Second cousins.

Had an argument with a party about the American flag. The party said the flag was not allowed in the Catholic Church, and I said it was. I want to see the answer in the Sunday Visitor.

Yes the flag is allowed in the Catholic Church, for instance at funerals of soldiers, etc.

Are the works of Mark Twain, R. Kipling, etc., forbidden by the Church?

No.

What authority have you for saying that Luther persecuted the Jews?

We have Luther's own testimony. Addressing himself to the princes, he says: "Burn their synagogues . . . Force them to work, and treat them with every kind of severity, as Moses did in the desert and slew three thousand . . . If that is no use we must drive them away like mad dogs, etc." (Von den Ju-den vnd jren Lugen, D. M. Luth., p. 261.)

Is there a convent of the Sisters of Perpetual Adoration at Clyde, Mo.?

The Benedictine Sisters have a Convent at Clyde, Mo. They keep the perpetual adoration.

What prayers must one say to gain the indulgence of the Stations when you cannot say them in church?

No special form of prayers is prescribed. You must have a crucifix with the special indulgences of the Stations, and make a short meditation upon each station. You will find suitable prayers in any prayer-book.

Is it a sin to break the pledge?

This will depend upon how you obligated yourself and your reason for doing so. Ordinarily the pledge is a promise and not an oath. If the person who takes the pledge intends to bind himself under pain of mortal sin, he would commit mortal sin by breaking his pledge.

Is it a sin to dance in Lent?

Lent is a season of penance and mortification. A good Catholic will take no part in dances during Lent.

Is it a sin to dance the Tango?

When Father Phelan made his statement concerning the Tango, we received many communications from young people who were acquainted with the Tango, stating that a modest person would not care to be seen taking part in this dance. Prelates everywhere are telling Catholics to abstain from it.

Why don't learned men believe in miracles?

Many do, and other so-called learned men, do not. There are scientists, so-called, who reject miracles. To the believer in mere matter and force, a miracle is an impossibility. To the believer in a God a miracle is a possibility.

What is a dispensation?

A dispensation is a relaxation of the Church-law made in a particular case for a sufficient reason.

I. N. I.—You are not bound to tell it again.

Wisconsin—It is a reliable institution.

S. M. C.—Yes, it is sinful.

Orient Inquirer—It would be very imprudent, to say the least, for him to act so. No one denies this privilege to the young man.

T. G.—Prayer for such an intention is lawful.

SITUATION WANTED—A-1 Bookkeeper, steady, married, sober, 15 yrs experience, good references. Address J. L., care Sunday Visitor.

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OUR SUNDAY VISITOR

Issued Weekly by the
CATHOLIC PUBLISHING COMPANY
Huntington, Indiana

REV. JOHN F. NOLL, Editor

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HUNTINGTON, INDIANA, MARCH 15, 1914.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,

✠JOHN BONZANO, Archbishop of Melitene,
Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:—

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.

Wishing you God's abundant blessing on your work, I remain,

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

329,500

Rev. J. F. Noll, editor of "Our Sunday Visitor," personally appeared before me, and being duly sworn, deposed that the actual net circulation of his paper on March 6, 1914, was 329,500. JOHN F. NOLL, Editor.

STATE OF INDIANA, HUNTINGTON COUNTY ss:

Subscribed and sworn to before me this 6th day of March, 1914.

[SEAL]

JOSEPH H. SAAL, Notary Public.

My commission expires May 14, 1914.

A BRIEF RESUME.

From the two editions of our paper which have dealt with politics, it should be apparent to all, whose minds are not thickly calloused by prejudice, that the fears of our enemies are without any foundation. To summarize:

(1) Catholics owe none but purely spiritual allegiance to the Pope.

(2) The Pope is interested in no temporal power for himself save such as is necessary to guarantee freedom to fill his spiritual office without interference from a local government which might be hostile.

(3) The Catholic hierarchy meddles less than the leaders of Protestant denominations in politics; in fact, the former is forbidden to meddle in politics altogether.

(4) The Church is **not always the same** in discipline; and the declarations of Popes in encyclical letters centuries ago, to which our enemies refer, were disciplinary. In those days, kings as well as people were Catholics, and because, often half-barbarous, tyrannical and unjust, had to be kept in control by the power of him, from whom both they and the people expected guidance and interference. In those days the Popes governed **with the consent of the governed,** therefore, rightly, according to the American principle.

(5) Union of Church and State is not everywhere desirable, but is declared to be the ideal condition, where only one religion is professed in the State and that regarded as the very religion of Jesus Christ, because God's interests can be better furthered. Union of Church and State never can mean coercion.

(6) There is no Catholic vote. The Knights of Columbus are forbidden to use their influence in behalf of any one, even a Catholic candidate for office; the same is true of the "Federation of Catholic Societies," 2,000,000 strong. The writer has attended nearly every annual convention of representatives of the latter body, yet never heard so much as a suggestion that Catholics should vote this or the other way; the very constitution of the organization would forbid it. Catholics are everywhere voting against Catholics and for Protestants.

(7) United political activity against a candidate for office because of his religion exists only in the ranks of our enemies and accusers: the Guardians and Socialists are in politics.

Our Next Number of the VISITOR will be: "CATHOLIC AND PROTESTANT COUNTRIES COMPARED."

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SAFE INVESTMENT
of your money, and at the same time help a great cause of our Holy Church, then ask for particulars about
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Boys! Young Men!
Will you become a missionary Priest or Brother? On application you may learn the conditions and requirements for joining the missionary SOCIETY OF THE DIVINE WORD, which numbers at present 680 Priests, 800 Brothers, and more than 1500 candidates. Address: St. Mary's Mission House, Techny, Ills., or Sacred Heart Mission House, Girard, Pa.

Are American Catholics "Not in the Secret?"

(Continued from Page One)

pledged, whether Catholic, heretic or infidel.

An official Papal declaration sent to the French Government on May 21, 1870, by Cardinal Antonelli, the Pope's Secretary of State, says: "The Church has never intended and does not now intend to exercise absolute power over the political rights of the State. * * * She is not to mix herself up with political affairs, which, according to the teaching of the Catholic Church, belong to the jurisdiction of the temporal power, without depending upon any other authority.

Pope Pius IX approved the Pastoral of the Swiss Bishops in 1871, which says: "He (the Pope) is tied up and limited by that doctrine divinely revealed, which affirms that alongside religious society there is civil society, that alongside the ecclesiastical hierarchy there is the power of temporal magistrates, invested in their own domain with full sovereignty, and to whom we owe obedience in conscience and respect, in all things morally permitted and belonging to the domain of civil society."

In 1791 the Bishops of Ireland addressed a letter to the Pope, wherein they describe the misrepresentations that had been published concerning their double allegiance. To this Cardinal Antonelli replied, by the authority of the Pope, June 23, 1791: "We perceive from your letter that our detractors have renewed the old calumny against the Catholic religion, namely, that this religion is by no means compatible with the safety of Kings and Republics; because, as they say, the Roman Pontiff being the father and master of all Catholics and invested with such great authority that he can free the subjects of other kingdoms from their fidelity and oaths of allegiance to Kings and Princes; he has it in his power, they contend, to cause disturbances and injure the public tranquillity of kingdoms with ease. We wonder that you could be uneasy at these complaints. * * * The See of Rome never taught that faith is not to be kept with the heterodox; that an oath to Kings, separated from the Catholic communion, may be violated; that it is lawful for the Bishop of Rome to invade their temporal rights and dominions. We, too, consider an attempt or design against the life of Kings and Princes, even under the pretext of religion, as a horrid and detestable crime."

Here we have clear, distinct and explicit disavowals on the part of the Pope and his Cardinals of the doctrine imputed to Catholics. The Church neither holds nor inculcates a doctrine of power in its head to interfere in the affairs of temporal governments, to disturb the lawful rulers, or release the subjects. Catholics are not in the dark; they "are in the secret," they can be loyal citizens of the State and loyal children of the Church. There is no antagonism between Catholicism and Americanism.

Is There Real Separation in the United States?

"How often do we not hear the statement, that the Protestant church is of its nature peculiarly adapted to a republican form of government, thereby implicitly recognizing its inferiority to the State? Now, then, what becomes of our vaunted separation of Church and State? Implicitly is here admitted its very opposite—namely, the doctrine that precedence must be given to the State. Then the State can, if it thinks it conducive to the well-being of the community, modify the Church, legislate for the Church, even establish or disestablish the Church. Ah, but the State expressly declares its unwillingness to interfere. Assumedly. But it is not impossible that in the far future a different condition of affairs may induce the State to think fit to contradict its past traditions even so far as to establish a Church, in which event those who now look upon the State as so supreme, would logically be forced to accept said Church. If they will not accept a Church whose principles are at variance with those of the State because the latter is supreme, then logically they must accept a Church established by the State. It were a contradiction to give up a Church on account of the State, and to give up the State on account of the Church. A disbelief in the union of the Church and State because such union is opposed to the principles of this country implies a belief in said union, in case it should turn out to be in harmony with them. Not to accept the Catholic Church 'because' it is un-American is a clear recognition of Church and State, or rather, what is the same thing in an intensified degree, of subjection of Church to State."—Rev. Lucian Johnston.

Moral Power of the Roman Pontiff

(Abp. Ireland, St. Louis, Mo., 1905.)

"All that conquerors and law-givers count upon, is absent from Rome; naught is there but weakness and helplessness; yet its speech reaches to the end of the earth, honored everywhere and revered as it wings itself on its way, illumining the intellect, cheering the soul, strengthening the heart, elevating the whole man to more blissful regions, making earth know that truth and righteousness are mightier than stoutest navies and most valiant armies! What is there, then, in Rome that its empire be so mighty? Peter is there—Christ is there.

It is a blessing unspeakable for all mankind, for men ouside the fold of the faithful adherents of the Vatican, that this great moral power exists, which no human passion turns away from duty, no clamor of multitudes, no tyranny of oppressors reduces to silence. Never in the story of Christendom was there such need as there is today, of the mightiness of the moral power of the Pontiff of Rome. There is an age of revolution and of upheavals, in religion and in every form of thought; in civil society and in every form of public polity and public order. Men and nations are departing from old moorings, venturing upon new seas, driven from billow to billow by uncertain winds, no guiding star o'erhead, no haven visible beyond the maddening waters. The need supreme is a voice, proven and authorized, to ring out clear and sonorous above the roar of the storm and wave—and proclaim where safety lies, whither the ship must turn its prow. This voice—the herald of salvation—is the voice of the Pontiff of Rome. Who as the Pontiff of Rome speaks in defense of religion and of revelation? Who, as he, proclaims the law of social justice and social rights? Who, as he, guards the family hearthstone, shields the weak, warns the oppressor, and by building up a moral conscience, fits men separately and collectively to live human lives on earth and aspire to the better life of the skies hereafter? The moral power of the Pontiff of Rome remains for the moral enlightenment and the moral elevation of mankind; thoughtful men, even outside the Church, are recognizing the fact, and the more the seas around them rage, the more readily will they turn towards the Rock, to which Christ made promise of immortality."

Readers Speak to Readers

Portageville, N. Y., Feb. 25, 1914.

Dear Father Noll:

Three hundred thousand! Congratulations and "more power to you." I have been looking for that announcement for some time. The paper is doing this locality untold good. I cannot see how a parish can run without it. I never fail to recommend it to my brother priests. I send out a number of the "Sunday Visitors" every week to Protestants. Many of them look for one weekly now and the Catholic people could not get along without a copy.

With best wishes, I am,

REV. HEBERT F. RIVERS.

Farmington, Mo., Feb. 5, 1914.

My Dear Father:

I want to say a word in favor of "Our Sunday Visitor." It is the best and most simply arranged little paper I ever saw, and to my way of thinking, is taking the proper stand.

The old-time silence theory was once good, but the time has come for all fair-minded, decent people to stand together and defend the old Church. I also think the paper would and should find a place in the home of many Protestants. If you have any spare copies of this week's paper, where the "Menace" is shown to be a common liar, I wish you could send them. These fellows who holler the loudest are the ones who should have a "Sunday Visitor" to wash the filth of the "Menace" out of their mouths and minds.

Sincerely yours,

CHAS. GIERSE.

Louisville, Ky., Feb. 3, 1914.

Rev. John F. Noll,
Huntington, Ind.

Dear Father Noll:

On January 4th the St. Vincent de Paul Conference of this St. Vincent de Paul parish at its first meeting in the new year, took up the cause of "Our Sunday Visitor" and on the following Sunday, January 11th, distributed free 750 copies of your live little paper at the church doors after each Mass, the only regret being that there were not again as many, as the parish numbers 706 families. Since then the members of St. Vincent de Paul (Conference) have made it their object to secure subscribers and sell from 125 to 150 copies every Sunday at the church door; thus far there are forty subscribers and prospects for many more. Our people are very much interested in everything that your paper contains and relish with delight every article in your wide-awake weekly. They are all lavish with praise especially because of its "up-to-the-minuteness" in instruction and information. The subscribers in my parish are talking "Sunday Visitor" to their neighbors, friends and acquaintances and also handing them the paper to read. In some families the "Sunday Visitor" is served for breakfast, dinner and supper. I hope that the other Conferences of St. Vincent de Paul Society here and elsewhere will also take up the cause of the "Sunday Visitor" and thus help to increase the number of subscribers by leaps and bounds.

Believe me to be

Sincerely yours,

A. J. THOME.

Laona, Wis., Feb. 23, 1914.

The time has come when we, the Catholic young men and women of the United States, should show that we are true children of the faith. Let us show by our good example, our labors and by our sacrifices that our faith means something to us. Is it right that we should sit still and allow thousands of people outside the Church to believe such terrible things regarding our Church, its ministers, and religion when it is in our power to teach them the truth? Is it not a duty that we owe to our Church, to its ministers, the priests who are watching over us, their children, and to those noble Brothers and Sisters who are laboring that we may have a Christian education, to spread the truth regarding them in as much as it lies in our power? There is plenty of good for all of us to do; some, of course, are in such a position that they can do more than others, but let each of us do something.

You who belong to societies should try to get other members interested in the work; where there are no societies try and form them, as by working together you can encourage one another. Let those that can, set aside a small sum every week for the cause. Do not wait for someone else to commence the work, but start it yourself; a little effort will make it a success.

There are many things that we can do, such as selling "Our Sunday Visitor" at the church door on Sunday, also getting subscribers for it and other Catholic papers, especially in missions where it is impossible for the people to attend Mass regularly. Having this paper sent to our Catholic and non-Catholic relatives and friends; they will all appreciate such a gift. We can also get out and take orders for such a book as "The Faith of Our Fathers," a work that should be found in every Catholic home (procurable at any book-store at 25 cents). Then there are works of Father Noll, especially his "For Our Non-Catholic Friends"—a defense of the points of Catholic belief by Protestants.

We must remember that the better our people know their religion, the more faithful they will be to its teaching, and the more the truth is spread among non-Catholics regarding the teaching of the Church, the more friends the Church will have, as well as more converts.

So let us start a band of "Visitors" in every parish in the country and work together in the spreading of TRUTH. Archbishop Christie in an address at Boston, said: "There are between fifty and sixty million churchless persons in the United States who should be reached by the Catholic Church. What these people want is the truth and it is our duty to carry the truth to them, and they will accept it and become an ornament to the great Catholic Church of the United States." So here is our field.

We can make the office of "Our Sunday Visitor" the center of our movement and write there from time to time of our work and its success, that they may publish some of the letters. In this way we can encourage and help one another in the work. Let us labor for God, for our Church and for our Country. I am,

Yours truly,

A YOUNG LADY.

P. S.—Father, do not pay any attention to those who would have you keep still in the matters relating to the "Menace." It shows there are some who do not understand the wants of the people. What are we going to do when these people come around with their "Menace" stories? We cannot answer them, for they tell things we never heard of before. When we can't answer, they think right away they have the best of us and it is not so pleasant to let them have all the say. Keep the work going and we will try and do our part.

That it is doing more good for mankind than all other churches combined cannot be questioned.—Hon. Peter Muir (Louisville, 1911.)

A kind word gains two hearts, the heart of God and the heart of our neighbor.

Christian Marriage, The Bond of Steel

SHATTERING AN IDEAL.

(Jos. W. Printen, C. SS. R.)

Mixed marriage has been well named the twin evil of divorce, and the Church's legislation against it is most reasonable. Civil contracts are regulated by civil governments. If these civil contracts are not made with the required qualifications and conditions, it is incumbent upon the government to make them null and void. So, too, in the spiritual order. Christ instituted the Sacraments and commissioned His Church to regulate their reception. Thus, then, the Church is empowered to legislate also concerning the great Sacrament of matrimony.

During all the years of her existence the Church has been a kind mother. Like her Master, she goes about doing good; raising the fallen, sustaining the faltering, assisting the weak, consoling the wretched, and encouraging the strong. She is exceedingly lavish and condescending even in the dispensation of the Sacraments. Knowing that human nature has a downward tendency, she places before men an ideal, at once beautiful and lofty. Throughout life this ideal is held up before the minds of her children, though she knows full well that in regard to many of them it will remain but an ideal. Not content with this she even waives a point in favor of the weaker ones of her flock, and with due limitations allows that which is less good. "She knows that the Sacraments were made for men, not men for the Sacraments. She prefers then to administer the Sacraments with certain accidental imperfections rather than allow her children to go without the grace which the Sacraments convey. For this reason she tolerates what are known as mixed marriages." Such as are contracted between Catholics and Protestants.

In touching upon this subject we in no wise purpose to cast aspersions on our dissentient brethren, either individually or as a body. We are well aware that there are many among them who when married to Catholics have become exemplary wives or husbands, scrupulously keeping the promises made on their wedding day. True to their troth they have ever urged on their children in the practice of the Catholic faith and of all the duties it involves. We know even of priests who have come from such families, thanks to the religious and faithful Protestant parent. Though their number be greatly in the minority, still our good will goes out to them, and we entertain toward them the profoundest respect and admiration. We do not intend to offend. Then, too, there are Catholics who entered upon such mixed alliance and perhaps never thought of the enormity of their fault, and hence their sin was rather that of ignorance than of malice. Perhaps ere long they were doomed to regret their youthful rashness and imprudence. Many saddened and sickened at heart acknowledged that they made the mistake of their life when they married an alien to our holy faith. For such we have no word of bitter reproach, but only of genuine pity. It is a duty nevertheless to state the truth clearly, to make known to the rising generation the evil effects of such marriages, and to remind them constantly that the Church abhors them, and has ever set her face against them, never allowing them except for grave reasons, and even then with great reluctance. The Church tolerates mixed marriages only under prescribed conditions, but she does so with insistant deprecation. And why?

A MOST IMPERFECT UNION.

Let us recall several statements made in the previous article. The union of Christ and His Church, we said, is the type, the ideal, upon which the union of man and wife is to be modelled. The bond between Christ and the Church, we know, is absolutely perfect and most intimate. The bond of matrimony, then, must approach as nearly as possible to this perfection, to this intense intimacy. Man and wife ought to be so intimately united with each other as to be one person united in body and soul, in mind and heart, in thought and affection. By mixed marriage this ideal is spoiled. Christ's mission on earth was that of a teacher of men, of an intermediary to make known to mortals the mind of His Father in Heaven: "I come to do the will of my Father, Who is in Heaven." For this purpose, too, Christ instituted the Church, namely to continue His mission, to speak His mind to men. Now if there were but a shadow of difference between the mind of Christ and the mind of the Church, their union would be absurd. From this we may draw an inference most suitable to our proposition.

In mixed marriages, the Catholic party possesses a faith that makes no terms with any other faith. If but an iota of its doctrine be changed, itself is destroyed. Therefore a contract of marriage in which one of the parties professes the Catholic faith and the other is of Protestant persuasion, must of necessity be destructive of the ideal. A union of this kind surely does not resemble the union of Christ and His Church. Even in regard to the sanctity and indissolubility of marriage their minds are not in harmony. The Catholic must consider the marital bond, the Sacrament as most sacred, because Jesus Christ, its Founder, is sacred; because it effects an increase of sanctifying grace for the soul; because it supplies the actual graces needed for the proper fulfillment of the duties of the married life; because it is a figure of the sacred union of Christ and His Church. For the Protestant, marriage is but a joyful event to be celebrated as merrily as possible, the exhilerating effects of which are to be enjoyed as long as they continue to exist. It is not, they say, so serious as Catholics would make it. A contract at most, like any other civil contract. In fact, for most non-Catholics it is no longer a bond of steel, but a rope of sand to be dissolved at will. The impossibility of divorce, with permission to remarry, is not part and parcel of the Protestant creed. "And in these times when a slight charge is sufficient to procure a divorce in the courts, what assurance has the Catholic spouse that her consort's love for her will not vanish with youth and beauty, and that, weary of a yoke which can be easily broken, he may by some means or other trump up against her a charge sufficient for a separation, and then confer his conjugal affection on a younger and more fascinating partner?" We do not intend to attribute this manner of acting, or even the possibility of it, to all non-Catholics married to Catholics, for we know of good Protestant consorts, who lived faithful to their promises until death. But the number of those who believe in the sanctity and indissolubility of marriage is so small that they can only constitute the exception.

(To be continued.)

"In the north the Lutheran church is entirely subservient to the civil power, and the whole of the northern people of Protestant countries have LOST THEIR LIBERTIES ever since they changed their religion for a better."—Laing, "Notes of a Traveller," p. 174.

A MESSAGE FROM TEXAS.

DESIRABLE TRUCK FARMS IN FIVE TO TEN-ACRE BLOCKS, LOCATED 2½ MILES FROM THE CITY OF FORT WORTH, A CITY OF 85,000. LARGE DEMAND FOR VEGETABLES. CHURCHES AND EVERY EDUCATIONAL ADVANTAGE. FOR PRICES, TERMS, Etc., WRITE

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Reference: Rev. Pastor
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CANDIDATES : WANTED

The demand for members is greater than the supply in almost every Religious Order. Not that vocations are scarce, but vocations are lost from lack of information and encouragement. Young men who would like to serve God in a higher and holier way can find various openings, especially in the teaching Brotherhoods.

The Xaverian Brothers offer rare opportunities and will be glad to correspond with boys and young men who are disposed to devote their lives and talents to educate Christian youths, teaching them to know, love and serve God worthily, and grow up useful and praiseworthy citizens of our great country.

Although teaching is the main work of the Xaverian Brothers, yet devoted young men not feeling qualified for the teacher's profession, may find opportunity of embracing the religious life, devoting themselves to other employments closely allied to teaching.

The headquarters of the Xaverian Brothers are in Baltimore, Md.

For further particulars correspond with

BROTHER ALPHONSE, Station D, Baltimore, Md.